

THE KOREA MISSION FIELD



VOL. XXVIII. 行發日一月七年七和昭 (行發日一回一月每) 可認物便郵種三第日八月七年八十三治明 No. 7

Mid-Summer Number

SPECIAL ARTICLES:

Sunrise on Pirobong

D. A. Macdonald

The "Big Swords" in Manchuria

L. P. Henderson

Is the Work of Foreign Missions Ending?

Resolutions

Leakage in Church Membership

C. A. Clark, Ph. D., D. D.

Bible Distribution and Study

R. C. Coen

JULY, 1932.

SEOUL, KOREA.

EXPERIENCE THE ADDED TASTINESS
AND WHOLESOMENESS GIVEN TO YOUR FOOD
BY COOKING WITH

MAZOLA

Pressed from Ripe Golden Corn

FOR BETTER FRYING
FOR BETTER BAKING
FOR BETTER SALADS



RETAIL PRICES

HALF-GALLON		Yen 2.45 per tin
QUART	...	Yen 1.35 per tin
PINT	...	Yen 0.75 per tin

Get a can from your Grocer today

NIPPON CORN PRODUCTS CO. LTD.
OSAKA — HEIJO — TOKYO

THE NEWEST KOREAN BOOKS

Published by the Christian Literature Society

AN INTRODUCTION TO NEW TESTAMENT

STUDY 신약연구총론 by John H. Kerr, D.D.; trans. by Oh Chun Yeung. A very popular textbook for students of the New Testament, now in its 12th American edition. By a generous gift from the author we are able to offer this book at half-price. 300 pages. Eunmun.

Cloth boards .60 ; paper.....40 sen

CHILD NUTRITION AND HEALTH

영양과건강 by Frances Lee, R. N. Specially prepared for Women's Classes and Institutes, this book has the hearty backing of the Medical and Nurses' Associations. Over 1000 copies were ordered before publication. A book that every mother will rejoice in. 152 pages. Eunmun.

Paper covers.....35¹/₂sen

AM I GETTING AN EDUCATION ?

내가교육을받는가 by Sherwood Eddy : trans. by K. P. Choi. An attempt to stir up honest self-examination. Has a special appeal to students. 40 pages.....Paper .08 sen

TO THE EXPECTANT MOTHER

임산부보전위생대요 by Miss Bernita Block, M. D. A booklet suitable for wide-spread distribution, and for Women's classes. 40 pages. Eunmun.

Paper.....5 sen

THE CHRIST OF EVERY ROAD 세제도상의귀독

by E. Stanley Jones ; trans. by Sang Heung Kuk. The first book of this author received an encouraging welcome, this one has been a best-seller at home, Korea will welcome it now- 360 pages. Mixed Script. Cloth boards 90 sen ; paper .70 sen

THE PUPIL AND THE TEACHER. PART 2.

교사와학생 (제2권) by Luther A. Weigle, D. D.; trans. by R. A. Hardie, M. D. and S.H.Choi. The Third Edition. Important for all Sunday-school workers. This is the most widely used book of its kind. Read it yourself. 230 pages. Eunmun.

Paper.....45 sen

CUSTOMS AND HABITS IN PALESTINE

성지의풍속파습관 by Chung In Kwha and Pai Tuk Yung A splendid book for S. S. workers, Bible Class teachers and Institute instructors. Officially approved by Methodist Board of Education and Presbyterian Christian Religious Education Committee. Paper.....30 sen

FIRST AID 응급치료법

by Miss Ada Sandell, R. N. A booklet of great importance of which we have stood in urgent need for many years. We had over 2000 copies ordered before printing. This should be in every home in Korea. 30 pages. Eunmun.

Price.....3 sen

SUNDAY SCHOOL LESSON LEAFLETS

만국주일공과 in two series to go with the S. S. Lessons issued for 1932. Six varieties, viz :

Uniform Series in (1) Primary, (2) Junior and (3) Intermediate grades. Issued quarterly.

Group Graded Series in (1) Primary (2) Junior and (3) Intermediate grades. Issued quarterly.

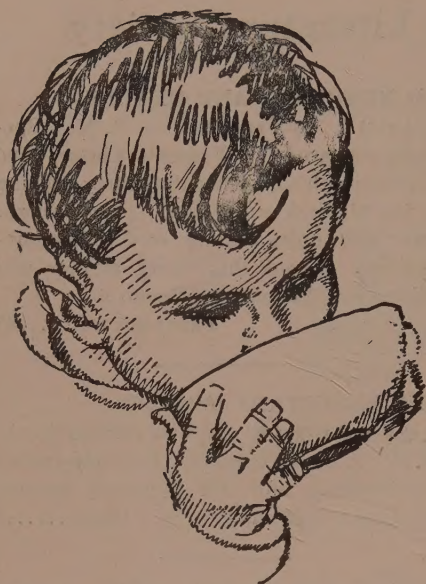
Prices : One set of three grades annual subscription is 25 sen. One copy only, four quarterly issues subscription is 10 sen.

NEW SERIES OF PRIZE SHEET-TRACTS

현상전도문 A novelty. C. L. S. offered five prizes for the best sheet-tracts on important topics. These are the winning tracts and they are now offered for wide distribution :

1. Believe in Jesus 예수를믿으라
2. The Way of Life 우리의활로
3. Jesus the Saviour 인류의구주신되예수
4. Jesus the Reformer 사회개혁가예수
5. True Religion 진정한종교

Price of each tract, per 100.....18 sen



OVALTINE

The Body Building

Nerves Restoring Tonic Food

for

Young & Old

AT ANY TIME!

Heating & Plumbing

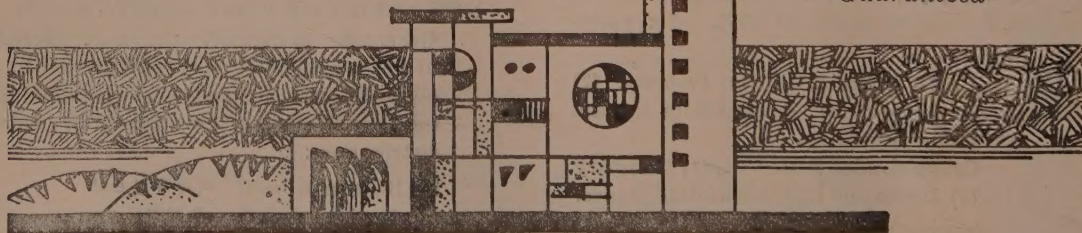
AGENTS FOR

AMERICAN RADIATOR CO.	BOILERS & RADIATORS
NATIONAL RADIATOR CO.	BOILERS & RADIATORS
RICHARDSON & BOYNTON CO.	WARM AIR FURNACES
TUTTLE & BAILEY MFG. CO.	WARM AIR REGISTERS
BENJAMIN WULACH & BRO.	PLUMBING FIXTURES
STANDARD SANITARY MFG.CO.	SANITARY FIXTURES

IMPORTERS & CONTRACTORS

Satisfaction

Guaranteed



SUGIYAMA SEISAKUSHO

Takezoe-cho, 2 Chome, Seoul

Tel. Kokamon 181, 545.

The Korea Mission Field

EDITORIAL BOARD

Editor-in-Chief: MISS ELLASUE WAGNER *Secretary:* MR. GERALD BONWICK

REV. H. D. APPENZELLER,	MISS M. CONROW,	REV. WM. C. KERR,
REV. B. W. BILLINGS, D. D.,	MRS. J. E. FISHER,	MR. G. C. SPEIDEL,
REV. R. C. COEN,	MR. HUGH MILLER,	MR. H. H. UNDERWOOD, PH. D.

Contents for July, 1932

ILLUSTRATIONS:

Views of Pirobong, Diamond Mountains	...	...	...	...	...	...	...	...	Frontispiece
SUNRISE ON PIROBONG									
Rev. D. A. Macdonald	...	...	...	...	...	...	...	...	133
DO YOU KNOW?	...	...	...	...	...	...	...	...	135
SECOND ANNUAL CONFERENCE OF KOREAN METHODIST CHURCH									
Rev. C. N. Weems	...	...	...	...	...	...	...	...	136
THE PARALYZED GRANDPA TESTIFIES									
Rev. F. S. Miller	...	...	...	...	...	...	...	...	139
THE "BIG SWORDS" IN SINPIN, MANCHURIA									
Rev. L. P. Henderson	...	...	...	...	...	...	...	...	140
IS THE WORK OF FOREIGN MISSIONS ENDING?									
Resolutions	...	...	...	...	...	...	...	...	142
SURGICAL FLASHLIGHTS—No. IV. "Rise and Walk"									
A. I. Ludlow, M. D.	...	...	...	...	...	...	...	...	144
"RURAL EDUCATION FOR THE REGENERATION OF KOREA"									
Review by Earnest Fisher, Ph. D.	...	...	...	...	...	...	...	...	145
LEAKAGE IN THE MEMBERSHIP OF THE CHURCH									
Rev. C. A. Clark, Ph.D., D. D.	...	...	...	...	...	...	...	...	147
LEST WE FORGET—Bible Distribution and Study									
Rev. R. C. Coen	...	...	...	...	...	...	...	...	151
PROGRESS OF THE EWHA COLLEGE BUILDING PROGRAMME									
Miss E. M. Van Fleet	...	...	...	...	...	...	...	...	152
STATION BREVITIES									
Prepared by Mrs. J. E. Fisher	...	...	...	...	...	...	...	...	153
NOTES AND PERSONALS									
Collected by Mr. Hugh Miller	...	...	...	...	...	...	...	...	154

PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea, Seoul, Korea.*

Subscription.—Annual Subscription, including postage in Korea, Japan and China, ¥ 2.50; including postage to America, Great Britain and other parts of the world, ¥ 3.50 (\$2.00 gold or 7s.6d). Single copies 25 sen.

Business matters and subscriptions should be addressed to MR. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money Order or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may also be sent to any of the following:—

PUBLICITY DEPARTMENT, 156 Fifth Avenue, New York, U. S. A.

MISS CARRIE R. PORTER, Lambuth Building, Nashville, Tenn., U. S. A.

REV. A. E. ARMSTRONG, D. D., Wesley Building, Queen St. West, Toronto, Canada.

Nippon Kyoritsu Fire Insurance Co., Ltd.

Capital Subscribed	Yen 5,000,000.00
Capital Paid-up	1,300,000.00
Total Reserve Funds	1,806,589.46

Managing Director : KINGO HARA, Esq.

Fire Policies issued at reasonable and moderate rates of premium on property of every description and all claims promptly and liberally settled.

HEAD OFFICE :

*No. 3 Ginza Nishi, Rokuchome,
Kyobashi-ku, Tokyo*

SUB-BRANCH OFFICE IN KOREA

*No. 39 Honmachi, Sanchome, Seoul
(Telephone : Honkyoku 1566)*



The Biblical Seminary in New York

DR. WILBERT W. WHITE, President

DEGREES IN THEOLOGY AND RELIGIOUS EDUCATION

The Biblical Seminary in New York (interdenominational) calls attention to the fact that its courses leading to the following degrees have been approved and registered by the Board of Regents of the University of the State of New York.

In the **Department of Theology**—Bachelor of Sacred Theology, Master of Sacred Theology, and Doctor of Sacred Theology.

In the **Department of Religious Education**—Bachelor of Religious Education, Master of Religious Education, and Doctor of Religious Education.

In addition the Seminary conducts a **Department of Missions** and a **Department of Social Service**.

The most modern pedagogical principles are employed in all departments. Bible study in one's mother tongue is the organizing principle of the curriculum, but with due regard to the other disciplines belonging to each department.

Write for Catalogue, stating department in which you are interested. Address :

DR. WALTER E. BACHMAN, DEAN,

Publishers THE BIBLICAL REVIEW

235 E. Forty-ninth St., New York, U.S.A.

VIEWS OF PIROBONG, DIAMOND MOUNTAINS



Mists in the Valley viewed from the Heights



The highest point of Mt. Pirobong

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXVIII.

JULY, 1932

No. 7

Sunrise on Pirobong

D. A. MACDONALD

WE PLANNED to go over in one day, reaching Makaen or even Changansa for the night, but there was too much to see. We simply could not hurry. So when we got to the Nine Dragon Falls it was already one o'clock. We sunned ourselves on the rocks, we ate all the sandwiches we could hold—quite a number—we drank deep draughts of the cold water that had tumbled more than 150 feet over the falls, we washed our feet in the pool and had a long rest. From here on it is quite a stiff climb and although we hadn't much baggage it was enough to make the Korean coolie who was our travelling companion move rather slowly on the steep places. When we reached the little log cabin about a half hour from the top we decided to make a night of it. Pirobong is the highest peak in the whole of the Diamond Mountains and so we agreed to take advantage of the delay and see the sunrise from the top. We woke early enough but it seemed too early to get up. It was quite dark down in the valley, shut in by great mountains. The coolies urged us to set off but I was not attracted by the prospect of a long cold wait at the top. Better another half hour on the warm floor of the inn. However, we finally got up and after a half-hearted splash on our faces from the stream we started up the trail. It was a good half hour's climb up a winding path. No hurry, thought I, the sun can't be nearly up yet. "Hurry,

hurry," said the coolie, "you'll miss the sun." Now, I know a lot more than a Korean coolie about several things but when it comes to ordinary common sense and the knowledge that comes from keen observation I have learned to respect the coolie. So I hurried. I don't like hurrying up a steep path in the early morning before breakfast, with lungs full of impure air after sleeping in a Korean inn with several sleeping companions and the door closed. But I don't get the chance to see a sunrise on Pirobong every day, so I hurried. The coolie was right—as usual—even though I hurried the sun beat us to it by five minutes.

Was it worth it? I'll say it was. You really ought to see the sunrise from the top of Mt. Pirobong. It was a rare sight. The sun came up, big and round and red, right out of the sea, many miles away. After gazing on the sun for some minutes, I turned inland and at first I felt bewildered, as it seemed that the sea was on that side too. It took a whole minute of hard looking to convince me that what I saw was not the sea dotted with islands of various sizes and shapes but a heavy mist through which the highest mountain peaks had pierced. Masses and masses of mountain, whole ranges of them with only the peaks showing and a solid bank of grey mist covering the whole land. At first it is disappointing. What can we see? But the sun is up and his challenge is out. A battle royal

ensues. It is to be either sun or mists, not both. We watch, fascinated. A cold wind blows over the mountain top. We are wet with sweat but there is no shelter. Presently the mists begin to move and soon they are in full retreat, like great clouds of smoke from a burning building. The sun was away up but was hidden. For a long time the result was uncertain. Was it going to be a clear day or not? It took the sun three full hours of hard fighting to win the victory, but it was a decisive victory. When we left the peak there was nothing to be seen of the early mists. The sun rode high, hot and splendid, the lowest valleys were bathed in sunlight, the ocean sparkled, with islands and little inlets and a steamer making its way to the harbor. Far on the north the mountains of Ham Kyung province could be seen, big mountains there too, and all around were the glories of the Diamond Mountains, plenty of high peaks but none quite as high as our Pirobong.

But in the meantime we were hungry, both Ross and I. So we left the sun fighting the mists and lit a brush fire by the side of the path. It roared and crackled. The forest ranger may not approve but it feels good in the keen early morning air. Breakfast? Why of course. We had a black frying pan in our little bundle. A few eggs bought at the Korean inn last night were soon sizzling on the fire. You may prefer having your breakfast at the new Waldorf Astoria, with a liveried waiter handing the solid silver cutlery, but as for me give me the top of Mt. Pirobong, scrambled eggs and bacon with plenty of cinders mixed in, and eaten with chopsticks provided by a nearby bush, no chair at all and no waiter to bother me, but a good honest Korean coolie who cannot write his own name but who can make a fire in a wind without matches. Ross and I ate scrambled eggs and drank coffee and speculated as to whether the sun or the mists would win.

Soon we heard weird cries coming from the mists away down on the other side of the

mountain. Presently we could see people moving; living figures far down the winding path. The advance guard, four young fellows, came bounding up, sweating and panting. They raced to the very peak and up to the edge of the steep precipice and, with waving arms, greeted the sun. They were soon followed by a crowd of about twenty eager sightseers, Koreans and Japanese. Three girls were in the party and one old man. They were full of enthusiasm and ready to talk—great climb, eh! wonderful view, what! By this time it was about nine o'clock and the little booth had opened and one could get souvenirs and tea and apples and, best of all, get stamped to prove that he had really been on the top of Pirobong. The stamp was passed round from person to person. Eagerly they stamped books, canes, shoes, hats, shirts, even the back of bare arms. Even the old man became a boy for the moment and clamored to be stamped on his wrinkled arm.

A couple of photographers arrived and set up their cameras on tripods and waited. It was going to be a clear day when the sun does his work and pictures of the view from the top of Pirobong sell well.

Here come another type of travellers, not quite the ordinary tourist. One can tell they are Presbyterians, not Scotch but Korean ones. They are commissioners to the Korean Presbyterian General Assembly which is to meet at Onseiri tomorrow evening. This is the first time the Assembly has left the big cities for the mountains and many of the commissioners are taking advantage of the opportunity to have a sightsee. Many of them are seeing the Diamond Mountains for the first time and, being Koreans, they are proud of what they see. Surely, this at least, is something that Korea can be proud of. One old man, obviously a farmer elder, gazes spell-bound, "So that is the Diamond Mountains." He turns to me confidentially, "You have seen many countries; tell me, is it true that this is the finest scenery in the whole world?"

SUNRISE ON PIROBONG

Gently I reassure him—"Well, the Canadian Rockies and the Alps, they are great mountains, but I have never seen anything in the world quite the same as this."

Ross and I should have been far down the mountain long before this but we cannot leave. It is really interesting, it is thrilling. By then there were forty people on the top. Some of them were ordinary tourists but the group of commissioners dominated the place. They gazed and gazed. They got stamped, chuckling gleefully, they ate some apples, they laughed and chaffed each other like Western ministers and elders would have done. But after a while they just naturally came to order, sitting round on the rock. Nobody was leading or trying to boss, but the religious nature was irrepressible. The Korean is naturally, instinctively, religious. And

so the strains of "I to the hills will lift mine eyes," "All hail the power of Jesus' Name" and other of the great religious songs floated over the mountain top. A solemn hush fell upon the group. The ordinary sightseers felt the beauty and naturalness of it, cigarettes were dropped, heads were uncovered, careless faces grew serious and for a few minutes on the top of peerless Pirobong Buddhists, spirit worshippers and materialists joined with Christians in reverent adoration of the God who made the mountains. Surely no man-made cathedral was ever staged for such a religious service. No stained glass, no gothic arch, no towering spire could match for simple beauty, for imposing grandeur, for sheer, overwhelming greatness, this central peak surrounded by all the glories of the Diamond Mountains of Korea.

DO YOU KNOW?

1. What is the highest peak in the famous Diamond Mountains ? ... (page 133)
2. What are "the Big Swords" that have made so much disturbance in Manchuria ? ... (page 140)
3. Is the Work of Foreign Missions ending ? ... (page 142)
4. Who was Pong Un and how was she healed at Severance Hospital ? ... (page 144)
5. What is Dr. Helen Kim's plan for Rural Regeneration ? ... (page 145)
6. How does Dr. Clark explain the "leakage" in church membership in Korea ? ... (page 147)
7. What is Ewha College ? ... (page 152)
8. When were the first copies of the Bible in Korean brought into this country ? ... (page 155)

The Second Annual Conference of the Korean Methodist Church

C. N. WEEMS



THE KOREAN Methodist Church passed its second mile post from March 16-22, when the second joint meeting of the East, the West, and the Central Conferences convened in Seoul at the Chongdong church. The program was carefully prepared to extend through one week. The mornings were given to business sessions, the afternoons to committee meetings, and the evenings to revival preaching, with the District Superintendents at their usual grind of appointments. The preaching services were led by Rev. L. C. Brannan and were very effective.

The appointments were made, in the case of the associate members, by the Committee on Appointment of the Central Council, and the regular appointments were made by the meeting of the District Superintendents, presided over by the General Superintendent, and assisted by a committee of eight elected by the Conference.

There was manifest before the opening of the Conference and during the session some unrest in regard to the boundaries of the three Conferences. In order to make the size of the Conferences more nearly equal, and to avoid having a Conference made up entirely of districts from one (former) branch of the Methodist Church, the suggestion had been made of changing the Conference lines as arranged by the first General Conference by transferring two districts from the Central Conference, but the proposal met with strong opposition and was dropped. A petition was presented from the Chulwon District (East Conference) asking that the three Conferences meet together in 1934 (the General Conference year), that the East Conference and the Central meet together in 1933, and that Seoul be divided and part included in the East Con-

ference. Dr. Ryang ruled on these requests that the three Conferences could not transact business if meeting together as separate bodies, and that the question of Conference lines could only be decided by the General Conference. As the close of the session approached there was manifested a general feeling of regret that the three bodies would not meet together after the present session. Also the well-nigh universal attachment of Koreans for the Capital (Seoul) was shown in the selection of Seoul as the place of meeting of not only the Central Conference, but for the East Conference as well, in spite of the fact of its being outside the bounds of that Conference. Already opinion is forming to the effect that there should be but two Conferences and that they should head up in Seoul.

In the routine of the business of the Conference the names of 267 members (170 full, 17 probationer and 80 associate) had to be called and their characters passed. One member was expelled for immorality, one was located by request, and one brother was reported as in prison in Manchuria and as having so far won the confidence of the keeper as to be allowed the freedom of the prison. Old and New Testament scenes are being enacted constantly in the development of the Church in Korea. An amusing incident occurred when the name of Mrs. Brannan was called. Her husband was the one as District superintendent to answer "Moo-hum-hamnida" (without blemish) or "chosimnida" (good, or all right) but Brannan was strangely silent.

Ten lady missionaries were ordained this year under the eight-year service rule (applying only to 1931 and 1932). Fourteen were ordained last year. Among the names from the Methodist Episcopal Church was that of Miss

THE SECOND ANNUAL CONFERENCE OF THE KOREAN METHODIST CHURCH

Alice Appenzeller about whom some very interesting facts were announced. The church building in which the Conference was being held had been built under her father's ministry; he was one of the first missionaries of the Methodists in Korea. Miss Appenzeller herself was the first foreign child born in Korea, had been baptized at the same altar at the age of twelve and, now occupying the position of President of the first College for Women in Korea, she received ordination at this same altar, and among those who participated in the ceremony of laying on of hands was her own brother, Rev. H.D. Appenzeller, principal of Pai Chai High School, and one of the finest of our second generation missionaries.

The democracy of the General Superintendent was in evidence at all times and was shown particularly in the following: in having a program of the Conference printed in advance for the members, in asking members of the Conference to conduct many of the devotional exercises, in establishing a temporary office at a convenient place and inviting interviews, in asking the preference of the members of the three Conferences as to the time (as well as the place) of meeting for the next session, and in his invariable kind and fair treatment of all members.

In addition to the ladies who were ordained as mentioned above, there were received into the Conference as full members one male missionary and five Korean preachers, one of whom, Kim Chong Pil, is a graduate of Kwansei Gakuin (Kobe). The total class numbered fifteen.

The regular class of probationers, besides four Korean men, includes one missionary

lady, Miss Euline Smith, and one Korean lady Miss Esther Hong. They are the first among the ladies to seek this relation in the regular way, and may be ordained and received after four years.

On Wednesday afternoon of the session, there was celebrated the forty years of service of Dr. and Mrs. Noble of the Methodist Episcopal Church. A similar service had been held for Dr. and Mrs. Hardie a year ago. These two honored couples are the oldest missionaries of their respective missions.

The report of the Budget Committee showed a total assessment of ₩ 42,700 which is ¥ 1,700 less than the amount assessed last year. The closing Conference year had embraced but nine calendar months, and as the Churches had found it difficult to bring up the Conference collections in full, the time was extended for three months for bringing up the amounts in arrears.

A number of special days were appointed: Temperance Sunday, Mothers' Day, Thanksgiving Sunday, Young Peoples' Day, Children's Day, Woman's College Day.

The General Superintendent (*Chong-ni-sa*) Dr. J. S. Ryang, who expects to sail March 12 for the States to attend the General Conference of the Methodist Episcopal Church in Atlantic City, did a beautiful thing in arranging scrolls for the signatures of the members of the Conference, the same to be presented (in true Oriental style) to the General Conference in token of the earnest desire of the Korean Church for a close unity of fellowship, for continued support, and for more missionaries.



The Paralyzed Grandpa Testifies

F. S. MILLER



GRANDFATHER YUNE made meaningless sounds as he laboriously crawled down from the stone-walled platform of earth that supported his thatched-roofed house.

"Poor old Grandfather Yune!" said Pastor So to his wife as the paralytic hobbled by. "One of these days he will have another stroke and that will be his last. He would not listen to us when he was well and able and now it seems hopeless to try to talk to him about religion."

"Try again," urged the pastor's wife, "In the morning sow thy seed and in the evening withhold not thy hand' you know the rest."

"I'll follow him and see if I can make him understand me" the pastor replied to his bishop. He found him sitting on the dyke under a great, spreading elm, where the village archery club stood when they practised. Sitting beside him Pastor So gradually broached the subject of religion and ended with, "I see you have wisely prepared a place on the hillside up there for your body, which will rapidly decay, but you have made no provision for your immortal soul, grandfather. Is that wise? Come with us and learn how Jesus has gone to heaven to prepare a place for you and how you can get ready to go to Him."

Grandfather Yune listened, nodding his head in apparent assent, he arose then pointing his staff towards the church. On Sabbath, before they rang the American farmhouse bell that was reformed in Korea and now called us to unperishing food, grandfather hobbled into the church-yard and crawled up the steps. Shaking off his straw sandals with difficulty he stood his staff against the wall, entered, sat on the matting in one corner and listened attentively through the whole service.

"What's he coming for?" the men asked. "Probably just for *kwansei*" someone replied

and the answer satisfied everyone but So. *Kwansei* means influence and not a few Koreans, in the old days of oppression by the gentry and tax collectors, started attending the church in the hope that the oppressors would cease to make demands upon them. Many of these people came to understand what Christianity really meant and to accept salvation from more than this world's troubles. Thus Grandfather Yune kept attending Sabbath after Sabbath and seemed to be interested in all that went on in the church.

He called to his hired-man one day just after the rainy season started its down pour. He stood pointing his staff at two old slab doors under the eaves of the granary and then he pointed at the *jiki*, or carrying rack, of the coolie. "He means me to put those doors on my *jiki*, then what?" He laid them across his rack, put his arms through the shoulder ropes and stood looking to his master for further directions. Grandfather hobbled out from the gate, down the narrow road he slipped and slid, his bare feet shod with rice-straw sandals that kept out neither mud nor water. It was really dangerous for him, with a deep ditch on either side of the four foot road. Arrived at the church, he pointed his staff at a paper covered door that was so exposed to the eaves droppings, when the west wind roared, that the tough mulberry-bark paper was loosening and flapping. The coolie placed the doors so as to form a good protection.

"Who placed those doors there?" The pastor asked the caretaker. "Grandfather Yune came out in a soaking rain to do it." "Then he has learned to love the church, that's promising," thought the pastor, and the men all greeted grandfather with greater warmth the next Sabbath morning.

When So returned from presbytery meeting

his wife remarked, "I'm sorry you were not home last Thursday, it was Grandpa Yune's birthday, it would have done him good if you had called."

"He never used to welcome us Christians on his birthday, he was afraid we would urge him to believe, but I'll go up and congratulate him, he is changing," the husband replied.

When Grandpa caught sight of So coming in his gate he reached for his cane and tried to rise. As soon as So had greeted him he hammered with his cane on the little lattice door opening into the kitchen, through which the rice tables were passed into the men's quarters. When his wife opened the door he began making motions as though he were eating, pointing to Pastor So.

"He means for me to prepare you a bowl of noodles. When I was grinding flour for his birthday noodles he made me put away a bowl or two of flour but I could not understand what he meant by it. Please tell him about your trip while I prepare them."

In due time she opened the door and handed in a table on which were two bowls of noodles floating in rich beef-soup and topped off with chopped beef, onions, red-pepper and yellow of egg fried thin and cut in fine strips. On the table were bowls containing all kinds of Korean sauces and pickles, and salt fish broiled. It did look good and smelt good, too. Pastor So bowed his head and asked God's blessing on the food, on his aged host and the household, giving heart-felt thanks for this another evidence of Grandpa's faith and

love.

A month later Jewel ran breathlessly into the pastor's yard. "Grandfather is dying, hurry and come." The pastor ducked his head, jumped out of the low door, put on his sandals, forgot his hat and ran after the girl. He found grandfather reclining in the lap of an aged crone while another one fanned him. The old man recognized him and with great difficulty placed his two palms together in front of his face, raising one hand with the other, and bowed his head, meaning that he wanted So to pray with him. After an earnest prayer by the pastor, the dying man looked up at his two sons and motioned for them to sit in front of him.

Then he pointed out to the cow-shed and waved his hand, palm outward, in front of his face, which, accompanied with a negative shake of the head, means "no use" or "no good." He indicated the granary, filled with bags of rice, and waved "no use." He pointed to his rice fields in front of the house and waved again. Then he spoke the only words he had been able to articulate for several years. Like a child he struggled with his lips and his tongue before, pointing heavenward, he repeated the words, "Jesus, Jesus." The effort seemed to use up all his strength, his head dropped on to his chest. They laid him back on his mattress and in a few moments he left for the mansions prepared. Pray that his sons and their families may follow him.

FROM AN OLD COOKERY BOOK.

Recipe for Making and Preserving Friends.

Select some sound hearts, be very careful not to bruise them with unfeeling words.

Take the milk of human kindness, one heartful; add to this plenty of tact; warm the mixture with sympathy, but do not let it get too hot at the first, else it will only ferment mischief. Knead it with plenty of the oil of unselfishness to make all smooth, and beware of jars.

The mixture should be kept in a warm corner of the heart, and years only serve to improve the flavour of friends thus preserved.

The Big Swords in Sinpin, Manchuria

L. P. HENDERSON

"In peace will I both lay me down and sleep ; for thou, Jehovah, alone madest me to dwell in safety !"

AVID COULD PRAY thus in the midst of rebellion in his kingdom while armies tramped hither and thither in the land. Rebellion and revolution are the order of the day in Manchuria. The old regime has passed, and a new government has been set up which functions in some parts, but banditry and opposition keep all Manchuria in turmoil. Ever since the Japanese coup d'etat of September last the county in which Sinpin is located had been fairly undisturbed. But recent events have thrown this and adjacent counties into the same turmoil which prevailed elsewhere.

On Wednesday night (May 4th) I lay down to sleep without undressing, except for taking off my shoes, in an almost deserted inn a mile and a half west of Yung Ling (15 miles west of Sinpin). Volleys of rifle shots sounded unpleasantly near, occasional sputters of machine-gun firing reminded one of a good old time Fourth of July, and the deeper boom of a cannon punctuated the silent spaces. No light was left burning in the inn. One old Chinese lady, too old to run, and a couple of menials were stretched out on the opposite "kang," the proprietor, with all his family and those in the nearby houses, had fled,—many to huddle in an idol-temple not far away. As it was pouring rain and the night was cold a bedraggled group tapped on the inn door about one o'clock in the morning asking to be allowed to come in and warm themselves on the heated floor. The firing had begun about four in the afternoon, and I thought it would cease at dark, but in the middle of the night when I was awakened by the fugitives from the temple, and at three when more asked for admittance, the firing continued sporadically. In the afternoon the sounds came from the east but they moved gradually nearer and slightly to the north

of us, with only a low hill to prevent us from observing the fighting. We ate a sketchy supper, the evangelist who was with me, my cook and myself, and after offering unusually fervent prayers for the Lord's watchful care over us and also our loved ones in Sinpin, we went to sleep. That we were the only ones in the inn apparently who did sleep testifies that our prayers were heard and that we had a sense of safety which the others did not enjoy.

To go back and begin at the beginning of the story. I left Sinpin on April 21st for a fifteen days' visit to two circuits of churches 50 to 80 miles north of Sinpin. These churches are all on or near the Feng Hai railroad, but we had 50 miles by cart to reach the nearest station on that road.

I made the round of the farther away group of churches and came by rail down to the second circuit about 50 miles north and slightly west of Sinpin. In the town where I spent the Sunday, May 1st, there were bristling activities that indicated an advance on Sinpin as imminent.

Monday morning, as we were walking across country from one church to another, we saw a long stream of Chinese soldiers on foot and horseback, with cart loads of supplies. My problem would be to secure a cart and try to pass the lines in order to get into Sinpin which was reported to be held by the "Big Swords" after all the officials had fled.

Advancing my schedule by one day I took a train to the point on the railroad where we usually secure a cart for Sinpin. The inn here was deserted save for one cart, which the day before had set off for Sinpin but had returned because of the rumors of disturbances along the road. With some

persuasion the carter agreed to set off again, so with our party, plus a Chinese school-teacher who begged to be allowed to go with us, we started forth.

Towards evening we came to the town where we should spend the night, and found it swarming with soldiers who had instructions from Mukden to move eastward against the rebels. We were challenged by sentries and the cart searched. An officer forbade us to go on, but promised to find a place for us to spend the night. We were allotted a few feet of space in an unheated building and informed we would have to cook our own food. So with the remains of dry bread left from noon and hot water to drink, we lay down on the cold floor.

The next morning it was raining but we got on the cart, determined to go forward until forcibly stopped. Everywhere we encountered crowds of soldiers in inns and houses along the road but were not hindered. At noon we halted to feed the mules in a deserted village. The soldiers had not advanced that far. House after house was empty and the doors standing open. At least we found one inn where one or two relics remained to watch over the remnants left after a three days' sojourn of a band of eighty robbers who had departed only the previous day. A warm floor and hot food cheered us considerably and dried our wet clothes.

That afternoon we advanced cautiously about eight miles until stopped by the sound of guns firing at Yung Ling, fifteen miles due west of Sinpin. Here the carter refused to go further. Neither would he unharness his mules, but declared he was going to turn about and return to the place from whence we had come. After an hour I coaxed him into the inn yard, and a little later induced a man in the inn to lock the gates. After dark the carter removed the harness and hid both cart and mules in an inner compound.

As the evening wore on the firing came

nearer and nearer. Should the Big Swords be routed they would flee down the valley past our inn. All we could do was to lie quietly and pray that we would not be disturbed. At daybreak we arose and convinced the carter his safest course was to proceed while the firing was less vigorous. Whipping up the mules we soon passed the Yung Ling street, which was free of soldiers, as they had all gone into the valley to the north to engage in the fighting. In a cold drizzle of rain we kept on until we reached Sinpin at midday. Our cart was the first that had come in from the west for days, so we were stopped a dozen times to give word of the fighting to the westward. The 'rebel' soldiers were in evidence everywhere, and members of the Big Swords went about, mostly in civilian clothes but wielding long spears with a gay red tassel near the head.

With a feeling of real thankfulness and relief I reached our home at the east end of the town. Everyone declared it was a miracle that we had got through safely, for no one had believed that the trip could be made just then. Our mission compound had not been disturbed and life had gone on calmly except for rumors wild and lurid. Just as we sat down to lunch streams of people began pouring into our yard, Koreans and Chinese, with babies on their backs and bundles in their arms. Crowds were standing in our yard, and lines of Chinese were fleeing up the valley to the south. Our high barb-wire fence seemed to be no hindrance, for both men and women came over the fence on our north boundary and finding no gate climbed over the fence again to flee southward.

Some of the Korean church officers appealed to us to open the Bible institute buildings to harbor the Korean women and children, considering the foreigners' domain to be safer from the maraudings of the lawless armed bands in the town. A rumor that Mukden soldiers were approaching from the west suddenly caused the 'antis' to take to their heels. They made a disorderly retreat east-

ward, stealing what they could as they went. Towards evening another rumor brought refugees in hordes to the compound again, but little by little we quieted their fears, and all but a few returned to their homes. The manager of the largest shop was shot and killed by an angry robber who had demanded a saddle and been refused. One Korean shop lost thirty pairs of Korean shoes taken by the robber-soldiers as they ran. The mission hospital has ministered to about twenty wounded warriors carried in from the battle at Yung Ding. Besides the wounded it would be hard to tell how many non-combatants have sought shelter in the hospital at night.

The events of these days have brought home to us very keenly the hopelessness and slavishness to fear of those who do not know how to put their trust in God. Our hearts are full of thanksgiving that our Father keeps us safe in the storm. We are thankful that the lives of the Christians have been spared, and that this revolt has not been aimed at the church or at the foreigner. Communication with the

outside world is difficult but in the midst of the storm we are safe. We pray that quiet and law and order may be restored to this land. How or when it will come we cannot know. The faithful Korean colporteur came in today hatless and with the minimum of clothes left to him after an unpleasant beating at the hands of robbers north of Sinpin. They took his hat and glasses and money and even some of his Bibles. Though he has met up with robbers before, this is the first time in ten years that he has failed to get home with the receipts of his sales. We are grateful that his life was not taken, the money loss in nothing. I realize that what we are experiencing here would seem mild to some missionaries in other parts of China, who have known and experienced nothing of such disorder for years. After the former comparative peacefulness of our district it is new to us. May it all be used of God to refine the faith of the Christians, and to draw others to a saving knowledge of our Lord Jesus Christ.

Is the Work of Foreign Missions Ending?



THE FOLLOWING is an extract from a letter from Dr. W. M. Clark, now in Princeton, N. J. :—

"I enclose a copy of some resolutions that I think should be published in the KOREA MISSION FIELD as a matter of encouragement. Please hand this to the editorial board for their consideration. It will be self-explanatory, I think. All present at this season of prayer and conference signed the statement. It was not an endeavor to formulate any statement of theology—hence it is brief, but was an endeavor to issue a constructive challenge to the churches to rally to the support of Foreign Missions not as a dying movement, but as the living, growing work of a divinely appointed and supported church. It was a

sort of protest to the spirit of 'defeatism abroad in the land in some quarters.

"I myself have been appalled at the loss of a clear conception of the motive and reason for Foreign Missions in some churches and even among some student volunteers. If, as an increasing number seem to believe, the work of Foreign Missions is merely a form of Social Service and not vitally necessary for the salvation of men, then I for one prefer to live in America, but if it is God's method of taking an absolutely necessary message of salvation to lost and ruined men everywhere, then it is quite a different matter and it behooves the divinely appointed Church—the body of Christ—to get busy about the Lord's business!"

RESOLUTIONS

In response to the call of the Committee on Foreign Missions of the Western Section of the Alliance of the Presbyterian and Reformed Churches, a group of members and officers of the Foreign Missionary agencies of some of these churches (the Presbyterian Church in the U. S. A., the Presbyterian Church in the U.S., the United Presbyterian Church and the Reformed Church in America) met in Princeton on April 12, 1932, and after a day of prayer and conference and discussion voted to record :—

1. Their gratitude to God for the measure in which, in spite of difficulties and financial depression, their churches have been enabled to maintain their Foreign Missionary work.

2. Their assurance that by the blessing of God these churches will in due time restore and enlarge their work abroad and will go forward to the full accomplishment of their duty in association with the national churches which have been established and with which it is their joy to co-operate.

3. Their unfaltering confidence in the true basis of missions, in the great acts of God for the redemption of mankind, and in particular in the historic fact and the universal meaning of God's deed in sending His only begotten Son to be our Savior, and in His incarnation, His life and teaching, His death on the Cross for the redemption of the world, and His resurrection, as the beginning of a new, God-given life for redeemed humanity.

4. Their conviction that the uniqueness and absolute significance of Christ and His Gospel must be unswervingly maintained by our churches against all movements of syncretism or adjustment which compromise or imperil belief in the aloneness of our Lord Jesus Christ and the unique indispensableness

of His Gospel, and that nowhere save in this truth of Christ and about Christ is there any hope for the love and righteousness and power of redeemed human lives and a redeemed human society.

5. Their joy in all the movements of change, or turning and overturning in the attitudes and conceptions of men's minds, in missionary methods and processes, in political and economic conditions, in the Church and in the world, which serve to lead men to Christ as the only Lord and Savior and to bring Christ to His rightful place as the only Lord and Master of mankind.

6. Their abiding faith in the Church as the enduring agency of the Gospel and their reliance on the Holy Spirit as the sole source of its power.

7. Their deep sense of the need of prayer and their hope that all to whom God has entrusted leadership in the Missionary enterprise should realize that Prayer is their most important work; that Prayer should be the atmosphere and spirit of our Mission Board officers and that in missionary cultivation throughout the churches primary emphasis should be laid upon the development and strengthening of prayer groups and individual intercession.

(SIGNED) Charles R. Erdman, J. Ross Stevenson, George P. Pierson, P.W. Harrison, W. I. Chamberlain, Jesse R. Wilson, Milton T. Stauffer, William McM. Miller, C. Darby Fulton, Thomas C. Pollock, S. M. Zwemer, Robert E. Speer, Delaven L. Pierson, R. Ames Montgomery, W. B. Anderson, T. H. Mackenzie, Courtenay H. Fenn, Dwight H. Day, Cleland B. McAfee, W. M. Clark, C. S. Cleland.



Surgical Flashlights

A. I. LUDLOW, M. D.

IV. Rise and Walk.

Then Peter said, "Silver and gold have I none, but such as I have I give thee : in the name of Jesus Christ of Nazareth rise up and walk." (Act 3 : 6)

PONG UN was the sister of a deacon in one of the country churches in the north of Korea. She studied in the girls' school but was married before finishing her education. Soon after her marriage the family became involved financially and the creditors took all their possessions. In order to 'save their face' the family fled to Manchuria, sending the new daughter-in-law back to her brother's home.

As a means of securing money to complete her education she became a servant in the home of a missionary. She accompanied the family to the annual meeting in Seoul and on the way made arrangements to enter one of the girls' schools there the following year. At the close of the meeting she started back to the North with a light heart. Before many months she would be able to return to the school where she could obtain work as part payment for her tuition.

The journey, a week's trip overland from the railway to the mission station, had to be made on a pack pony. Dr. James S. Gale, in his delightful book "Korean Sketches" writes thus of the Korean pony, "Weak creature," you say, "how easy it would be for him to expire." But after a little experience in his company you change your mind for you find his heels are charged with the vitality of forked lightning, and that upon slight provocation he could bite through six inch armor plate. Experience has taught me to treat him care-

fully, as you would an old fowling-piece loaded to kill, and in danger of going off at any moment."

Such must have been the characteristics of the animal on which Pong Un was riding, for when only four hours from the railway station she was thrown backwards from the pony, thus injuring her spine. The missionary lady remembers the night of the accident as a terrible nightmare, sitting beside the suffering Pung Un, while others in the party made arrangements for a Korean doctor to come and accompany the patient to Seoul.

An ox cart was made as comfortable as one might imagine an ox cart could be made with straw and mats, on which the patient was placed and jolted over a rough road, some twenty miles, to the railway station. In the course of the following day they reached Severance Hospital in Seoul. An examination revealed the fact that she had suffered an injury of the cervical spine, causing paralysis from the neck down. An operation was performed and after a few months' stay in the hospital she gradually regained the use of her body and limbs.

Again she started for the North. Later her condition so improved that she was able to work about the house and could walk to the church some distance from her home. She married again, is the mother of two children and is able to do all her own work and take part in the work of the church.

"Rural Education for the Regeneration of Korea"

HELEN KITEUK KIM, PH. D.

Reviewed by Earnest Fisher

THERE IS A BOOK which outlines for us in a very lucid manner some of the most important rural life problems of Korea, and suggests instruments and methods for dealing with these problems. After a review of the economic, health, social, and cultural situations, and the educational problems arising out of them, we are given a fair and expert estimate of the present educational system and its attempts to meet these life needs of the rural people. In addition to the public school system we are shown that there are other organizations and institutions which are making valuable educational contributions. Among these are the "*keulpangs*," the Y. M. C. A. and the Y. W. C. A., and certain farmers' associations. The situation having been carefully analyzed, the educational way of dealing with it in terms of objectives, curricula, methods, and special institutions is set forth. Such, in brief outline, is the content of this important new book on Korean education.

We do not read far before we discover that the purpose of the author is not merely to give information, but that she has a very deep and vital interest in her subject, and that she would persuade her readers to join with her in efforts to discover ways and means for dealing with the situation that she reveals, and in activity to put these ways and means into effect. She thoroughly convinces us that there is a great need, that the present educational system is woefully inadequate in both extent and methods to deal satisfactorily with the pressing problems of rural life. She gives us such conclusive evidence, from results achieved in other countries, that we are given a hope and a faith to believe that something really determinative can be done. Her own strong faith, based on knowledge and experience, persuades and inspires us, and we join her in the strong desire

to get something under way. In the face of many real obstacles and difficulties, which she clearly sees and understands, she still has a strong faith in the possibility of dealing with the problems in a satisfactory manner. Her purpose is to open up to thinking and responsible men and women the great possibilities for the regeneration of rural Korea through education, and to persuade them to take action in the direction that she indicates.

Dr. Kim makes some very justifiable and necessary criticisms of the present educational system, and at the same time indicates, in a constructive manner, the changes that are needed to reinforce and supplement the present system. This tearing-down process, or pointing out of weaknesses in both the formal system and in Korean customs, attitudes and characteristics, seems to be very necessary in any attempt at a fundamental reconstruction of life conditions in rural Korea. If the criticisms are accepted, the reforms made, and the desired results in actual life values attained, we may say that Dr. Kim has succeeded in her purpose. It is here that the purpose of an author and the intellectual and spiritual attitude and tone of the human self are brought together. A writer may succeed ever so well in pointing the way to regeneration, but the words may fall on dull and unresponsive ears whose owners who are so fixed in their life habits that no immediate results may come.

Dr. Kim has succeeded in an admirable way in setting forth the bases of some urgently needed reforms for rural Korea; she has supported her suggestions with arguments and examples and she has suggested specific lines upon which a beginning may be made. The responsibility is now partly ours, her readers. All who through her pages have caught a vision of a reborn Korea, are now

sharers with her in this work. We cannot say, of course, that she has shifted the burden to other shoulders. Having started to open up this road through the jungle of problems in rural education, we expect her to continue to lead on through this jungle to the rich pastures, peaceful streams, and beautiful vistas beyond. But she cannot lead long in clearing this way without the help and companionship of those who have caught her spirit and are willing to help her in making use of the instruments that she has found for the work. A book such as this can only be evaluated, in the final analysis, by its actual effect on society and life. The books that have lived; Plato's Republic, Moore's Utopia, George's Progress and Poverty, Dewy's Democracy and Education, etc., are those books which are continually contributing something toward the solution of our pressing human problems. We say that these books are "idealistic," and "ahead of their time," but the world slowly but surely comes to realize that the ways of life as set forth in these books are true, desirable and possible. In the book under discussion we have some problems of rural Korea dealt with in a rational and realistic manner, but at the same time in an idealistic manner. We hope that this book will begin at once to have its effect in creating clearer perspectives, more confident attitudes, and an activity along the specific lines indicated as the most urgent.

The book bristles with challenging proposals and practical suggestions which space forbids our taking up in detail. Many valuable lessons are drawn from what are probably the world's two most outstanding experiments in the regeneration of a rural people on a large scale, by a deliberately planned program, that is, in Denmark and Russia. We may say that in the case of Denmark the experimental phase is long since past, and the result is achieved for all to see, a great people enjoying the blessings of economic security and a national life rich in intellectual, cultural, and spiritual values. From the Russian ex-

periment we get the lesson for Korea that there must be educational planning in the light of the actual situation with which the Korean rural population is faced. Education is a function of policy, and if we are to realize the needed regeneration in individual and social life it must be done through purposely planned educational agencies. By means of well selected quotations from some of the best students of the Russian situation, and by her own pertinent comments, Dr. Kim directs our minds to some of the aspects of the Russian experiment which are most valuable for our purposes in Korea.

In the line of concrete proposals and directive ideas the reviewer believes the following to be among the most promising. The emphasis on Korean national culture, and an insistence that these distinctly Korean cultural expressions must have a large place in the program of regeneration. Just as the Danes came to full national and international maturity by revitalizing the spiritual potential which was dormant in their history and poetry, so Korea must find herself and come of age by a similar re-living of the ideals contained in her poetry and art. Growing out of this idea is the suggestion that the *Keulpang* be revived and adapted to modern conditions, and be made to help in the educational and cultural regeneration of Korea. While many practical considerations may seem to oppose our making use of this plan, we feel that something of this kind is absolutely essential to the success of a movement of such a fundamental nature as is desired. We must work through some institution which is thoroughly integrated with the habits, traditions, and which can be supported financially by the average rural community.

The suggestions for new institutions such as: "Institutes for Headmen," "Institutes for Keywomen," "Culture Centers" in the villages, and "A Worker Training Center" all embody an effort to meet urgent needs in the rural life program. It is quite probable that already existing institutions and organizations of the

Church and missions could be adapted to meet the needs for which those "new institution" are designed. To redirect some of our mission efforts in the ways here indicated might mean a great increase in the value of missionary service to this country.

The satisfactory solution of Korea's problems is a link, and a vital link, in solving the problems of the world. We cannot have our attention too often called to the fact that the peoples, races, nations and linguistic groups of the world are organically interrelated, and that we cannot have international peace, health, prosperity, or welfare in any line so long as we have sore spots, poverty areas, unhappy groups, or any such localized afflic-

tions. A better international condition and world order would certainly help Korea in many ways, let us also remember that a happier, more prosperous, and spiritually alive Korea can contribute much toward the welfare of all mankind. Dr. Kim is keenly conscious of this fact, and calls our attention to it in the following words: "Korea today stands bereft, shorn of power and prosperity, awaiting a national reconstruction. The crisis may not seem to an outside observer to be as striking as that of Russia immediately after the revolution, but it is in no wise less determinative as to the future of the Korean people, an integral part of the Orient and of the whole of mankind."

Leakage in the Membership of the Church

C. A. CLARK, PH. D., D. D.

DURING THE LAST few years, and especially since the visits of Drs. Speer and Warnshuis, there has been a great deal of discussion of the "appalling leakage of membership in the Presbyterian Church of Korea," and the Church has been held up to opprobrium in some quarters because of this, to the great distress of some of our good friends. Dr. Warnshuis' criticism, particularly, arose from reading the statistical tables in my book, "Korea and the Nevius Methods," so possibly it is for me to explain the matter, and to demonstrate, if possible, that that "leakage" has been vastly over emphasized, and most thoughtlessly misinterpreted, and that it is not as "appalling" as some folks think.

First, perhaps, as a good Korean, I should "*chapokhao*" i. e. confess my sins in regard to those tables in my book which, I must agree, are misleading because of the many essential facts which they leave out. When, in 1917, I worked out the tables for my previous

book, "Digest of the Presbyterian Church of Korea," I meticulously did the work myself, and those tables are correct as far as it is humanly possible to make them from existing data. In them the column, which in my new book caused the most misunderstanding, was called "new communicants." It might better have been called "Added communicants," for it contained those received by letter and those restored from discipline as well as those newly received upon profession of faith.

When I went on furlough in 1928, I had only general ideas as to the data which I would use for the new book, so I had my Korean assistant simply carry the tables on from 1917 to 1927, filling in the same columns as before. I did not check his work very carefully, and somehow, between the two of us, the heading of the column got changed to "adults baptized this year," which is not true. It should have been simply "Added Communicants" since the column includes, as it did in the old book, those taken in by letter, and those restored

THE KOREA MISSION FIELD

from discipline. I completed and typed the tables after getting to America, and did not check back to the printed Korean Minutes from which the data was taken, not expecting that the figures would become the basis of such discussion. There are 207 separate columns of figures in the statistical tables in the Korean Minutes, and I could print only a small number of them. I therefore omitted printing the analyzed elements that went into that misleading column, and which might have explained it, and I also omitted printing

the other analyzed columns which show clearly where all of the so-called "leaked" members went.

I would now like to have the privilege of printing that data which was left out, and which I think measurably clears up the matter. I am giving this data for the whole of the last ten years, so it includes the figures of the six years upon which Dr. Warnshuis based his criticisms and also those of the succeeding years up till today.

Table No. I.

YEAR	TOTAL ADHERENTS	THE YEAR'S COMMUNICANT ADDITIONS	ADDITIONS ANALYZED			
			Adult Baptisms	Children to full Communion	Discipline Removed	Rec'd by letter
1922	187271	14702	10535	477	656	3033
1923	193850	14793	10565	514	542	3176
1924	191887	13675	8614	565	583	3913
1925	193623	12952	8282	573	647	3470
1926	194408	13342	7627	693	633	3892
1927	161060	12384	8455	769	589	3365
1928	177416	12592	7517	1057	732	4062
1929	186994	12114	8585	1504	726	3133
1930	194678	11947	7389	1055	642	3627
1931	208912	14211	8621	1296	663	1444
TOTALS		132712	86190	8503	6413	33115

Table No. II.

YEAR	TOTAL ACTIVE CONTRIBUTING BAPTIZED	TOTAL NON-CONTRIBUTING BAPTIZED	TOTAL LOSSES	LOSSES ANALYZED			
				Deceased	Expelled	Suspended	Dismissed by letter
1922	70188	—	8358	1252	427	1704	4976
1923	73352	—	10175	1176	700	2325	5974
1924	74065	6717	12159	1209	682	2413	7855
1925	75655	8874	11403	1258	721	2583	6841
1926	75043	10733	10715	1324	688	2561	6142
1927	72447	13820	10499	1421	587	2342	6149
1928	73132	14851	11000	1414	743	2616	6227
1929	74429	15262	9876	1599	653	2211	5413
1930	73430	17172	9475	1490	915	1925	5245
1931	75237	19192	9760	1593	603	1900	5664
TOTALS			103420	13736	6719	22580	60486

LEAKAGE IN THE MEMBERSHIP OF THE CHURCH

From these figures, it will be seen that the gross additions of communicants over the whole ten years is 132,712, and the gross losses for those years 103,420. In 1921, we had 65,984 communicants in good standing. Adding that to the 132,712, if we had had no subtractions by death or otherwise during the period, we should now have 198,696 communicants. As a matter of fact, as Table II shows, our present roll of communicants in good standing amounts to 75,237, and there are also 19,192 "non-contributing communicants" (I will explain about them below), and these two figures added to the 103,420 of losses makes a total of 197,849, a discrepancy between income and outgo of members of only 847, who really have "leaked" and are not accounted for.

When one remembers that in our printed Korean Minutes we have 22 pages of statistics comprising 207 separate columns, and that these statistics, in the first instance, are made out in 2612 churches by laymen, farmer group leaders, most of them scantily educated; they are then first collated by some 150 district leaders or missionaries, and then again by 22 Presbytery statisticians, all untrained, and finally are all gathered by an Assembly Statistician, equally untrained, one cannot but marvel at the accuracy of these figures. There has been a lot of criticism of our Koreans who collate these statistics, and, of course, there are, and likely always will be, mistakes in figures gathered under these handicaps, but these men deserve a lot more credit than is usually given them, as these figures clearly demonstrate.

Just to give our critics all possible ammunition for their purposes, and to make these two tables of income and outgo balance, let us add these 847 lost "orphans" to the total suspended column making that 23,427 instead of 22,580. We shall then have before us, ready for accounting, every person who has ever been a communicant of the Church for a single day.

In Table II. we have 60,486 members dis-

missed by letter, and in Table I. there are 33,115 received by letter, so we can subtract 33,115 from both sides, leaving then only 27,371 lost by letter to be accounted for. In Table II, the expelled and suspended columns (when increased by the 847 as above) total 30,146. In Table I. 6,413 of those are shown as restored to the rolls, so that 6,413 should be subtracted, leaving us but 23,733 of the suspended to be accounted for.

We find ourselves, then, with all others on the income sheet accounted for except the 19,192 of the "non-contributing" group, 27,371 of the "dismissed by letter" group, and 23,733 of the "disciplined" group. If there has been "leakage" and wholesale falling away from the Church we must find it here or it does not exist anywhere. Let us first, then, consider this strange anomaly in church statistics, the "non-contributing group."

In the West most churches, in addition to their voluntary offerings for local church support and for church benevolences, have another offering which is called by various names, but is used for the basal essential needs of maintaining the central organizations. In the Presbyterian Churches this is usually called the "Assembly tax." It is levied upon the churches on the basis of the number of their communicant members pro rata, and is for the purpose of furnishing the minimum possible amount for carrying on the meetings of the Assembly and of the Presbyteries, paying the expenses of the delegates, etc. Without this money, in some cases, no meetings could be held of those ruling bodies, so this offering is kept apart from all others and is assessed almost like a "tax," and churches are expected to find this money whether they pay a cent for benevolences or even adequately support their local work or not.

In 1907, when the independent National Presbyterian Church of Korea was founded, it also adopted this system and assessed this "tax," but the majority of the leaders of the Church seem never to have realized the reason why this particular offering is given

precedence over everything else and assessed as a "tax." They have seen in it only a sure, reliable and rich source of funds, and have gradually loaded upon that fund every possible sort of extraneous item, as, for example, the expenses of a delegate to the Los Angeles Sunday School Convention, of another to the Pan-Presbyterian Alliance at Pittsburg many years ago, ₩ 2,000 to ₩ 3,000 each year for the last three years to pay for a summer resort in the Diamond Mountains, and all sorts of grants to the various Boards of the Church for their ordinary current work. Of course the Korean Church is an independent entity, with a perfect right to raise its funds in any way that it likes. This particular method of a pro rata tax fits in well with Korean psychology we know, but when they follow this method they must inevitably take the consequences.

As a result of these outside items being piled on the "tax," the tax has mounted and mounted until, including the Presbytery taxes, it amounts to from 20 to 30 sen per member or even more in some presbyteries. The average day wage of an unskilled laborer in the villages is 50 to 60 sen a day. In America it is in the neighborhood of \$5 gold. This "tax" therefore, amounts to what we would have in America if every communicant from the age of ten to eighty, rich or poor, was counted to make up the totals at \$ 2.50 gold per member. I wonder how many even of the rich churches of America would stand for a levy such as that!

In Korea the proverbial good old camel bore the load loyally, with only a fair amount of groaning and wailing, until about 1923, and then his back began to give way a little. The churches said that they could collect from the well-to-do members, but they positively could not load upon those members a double amount

to compensate for the young children and the poor and the aged who could pay nothing. To meet the emergency some one suggested the brilliant scheme of dividing the communicant roll into two parts, the "active list" and the "non-contributing group." In 1924, 6,717 were dropped into that "non-con" column; in 1925, 8,874; in 1926, 10,733 and so on as shown in Table II. until, in 1931, actually 19,192 were placed there. They are not "leaked" members or lost members. They are right here and the majority of them are just as good members as those on the active list but they do not have such large bank accounts. Undoubtedly many of them ought really to be on the suspended list or expelled list. Quite likely many have died and no record has been made of it. It has been a most convenient "catch-all," that column, into which you could drop every member, in the least bit not fully active, without the discomfort of actual discipline.

Of course, this mathematical legerdemain is entire nonsense. It benefited the inside manipulators for a year or two by cutting down their "tax," but as soon as the whole Church learned about it and applied it, the total per capita "tax" was raised for the active list, and everybody paid exactly what he would have paid with the lists combined. The remedy as to collecting that tax is not mathematical wizardry, but cutting the items which ought not to burden the list. But, as I have said, the Korean Church manages its own affairs and can collect its money as it pleases as long as the good old camel's back stays intact. I only fear that some day that last straw will be laid on and the inevitable cataclysm will follow. I feel quite positive that few churches in America would dream of submitting to a \$ 2.50 gold assessment levied as this amount is levied.

(To be continued)

Lest We Forget

Bible Distribution and Study: the Ministry of God's Word.

"The sower soweth the WORD" Mark 4:14.

R. C. COEN

THEN

THE BIBLE CAME to Korea with the coming of the first Protestant missionaries—really before their actual arrival, but through their efforts. Though the Roman Catholic missionaries had founded a fairly large Church from 1784 to 1866, in all those 82 years not a single portion of the Bible had been translated and made available for the Korean people. Probably the first Bibles which the Koreans could read were Chinese Bibles, brought over and distributed by Mr. Thomas on his first trip to Korea from Chefoo, China, in Sept. 1865—just 67 years ago. On his second trip with "the General Sherman," a year later, Thomas met a martyr's death while holding out the Word of Life to the people who killed him. As early as 1882 John Ross, a Scottish Presbyterian missionary in Manchuria, with the aid of the Scottish Bible Society, had prepared, and begun to distribute the Gospel of Luke in the Korean language in the valleys of Southern Manchuria where many Koreans lived. Through reading these Scriptures, without any instruction from missionaries, many became Christians. Furthermore, some of these Christians carried copies of the Gospel into Korea with them. Still more significant is the fact that the man, Soh Sang Yun, who taught Mr. Ross Korean, and helped him prepare the Gospel for printing, himself became a Christian and converted many of his neighbours at Sorai village in Whanghaido, Korea, where in 1898 the first church in Korea was erected. His brother, Soh Kyung Cho, was among the first seven ministers ordained in Korea. The Scottish Bible Society also sent a Japanese colporteur from Japan to Fusan in June, 1883, with portions of the gospels and tracts in Korean. The British and Foreign Bible Society began its work for Korea in 1882 by printing Ross' translation of the New Testament. Thus 50 years ago the Christian Church in Korea was founded upon the WORD OF GOD before the arrival of the first resident missionary.

NOW

Protestants have never departed from the Bible as the foundation of their missionary efforts in Korea. It would be hard to find a Church anywhere more universally well instructed in the Scriptures and so loyal to their teaching as the Korean Church. The Bible has been made the basis of all the work, and the aim has been to fill the minds of the people with it so that it may control conduct. Evangelistic, educational, medical, and all other work have been directed toward this end primarily.

To-day in Korea all the work of translation, printing, and distribution is carried on by the British and Foreign Bible Society with the co-operation of all the missions and missionaries. This Society has more than 100 colporteurs, and distributes over 600,000 copies of Scriptures and portions annually. It is safe to say that there are no villages, and but few homes, where some portion of the Bible has not gone.

Every Sunday in Korea there are not less than 250,000 persons who meet in some 5,000 places to study the Word of God. In addition to this, for the men and women of the Churches in Korea, there are held every year Bible classes of four days or more duration in some 3,000 places, where 50,000 men, and 50,000 women study; and for the children Daily Vacation Bible Schools are held all over the country. Beginning with six such schools in 1922 and ending with 958 in 1931, a total of 3521 schools have been held in which 326,600 children have studied, 100,485 of these were for 1931 alone.

For more advanced Bible study there are two Seminaries (Presbyterian and Methodist), two Higher Bible Schools for women, and Bible Institutes running from one month to nine months in most of the large mission stations.

Yes, the seed is being sown—what shall the harvest be? Only long years can tell, but we do know that His Word will not return unto Him void. Even though we often sow in tears we shall reap in joy.

Progress of the Ewha College Building Programme

EDNA MARIE VAN FLEET



ALL FRIENDS of Korea and especially those interested in Ewha College for Women and its future will be glad to know of the progress that is being made in the new building programme.

The campaign in America as initiated by Miss Alice Appenzeller in 1929 had as its goal \$ 450,000, designated as follows :

Estimates for New Buildings

Classroom Building (12 classrooms offices, library)	\$100,000
Home Economics Building (to house also laboratories for all departments)	80,000
Music Building	40,000
Gymnasium	35,000
Dormitories (ten complete units for 20 students each)	50,000
Three Faculty Residences at \$10,000 each.....	30,000
Servants' quarters (5 families) at \$1,000	5,000
Athletic fields.....	10,000
Water System, roads and incidentals.....	25,000
Endowment for upkeep of buildings.....	75,000
Total.....	<u>\$450,000</u>

Of this amount something over \$200,000 was pledged. On January 1, 1932, \$120,000 of this pledge had been paid.

After Miss Appenzeller's return to Korea in February, 1931, there was no one to push the campaign work until September. Then Dr. Helen Kim, having completed her work at Columbia University, and the writer, just returned from Korea on furlough, were asked to take up the work where Miss Appenzeller had left it.

A new executive committee was formed and the advisory committee revised, names having been added and arranged in relation to sections of the country. Fortunately we were able to retain Mrs. McConnell as Chairman of the Executive Committee.

Much thought and effort were put into the campaign work last autumn, but very little was added to our fund. We feel it was not because of lack of interest, but because of the very strained financial condition in America. Dr. Kim made many friends for Ewha.

We feel confident that seed was sown that will bring a rich harvest in the future.

The crowded conditions at Ewha make it imperative that something be done to relieve the situation there—so a restricted building programme was suggested which has been approved by the Committee in America and by the Promoting Committee in Korea. This includes one good-sized building for the Literary and Home Economics Departments and the Administration offices, a building for the Music Department, and a dormitory. This will improve our present condition only in that there will be enough dormitory space to house all our students, without endangering their health, and in giving us ample out-of-door playground and sufficient room for the administration offices.

We believe that by the time these building are completed there will be enough money for the construction of the gymnasium, the administration building and the residences.

In the minutes of the last meeting of the Promoting Committee in Korea we read:

"It was unanimously voted to drop the proposed name, Woman's Christian College of Korea, and continue the name Ewha College, the Union Christian College for Women in Korea ; the latter phrase to be used whenever it is necessary to explain the nature of the college."

This had been agitated for some time by those cooperating in the college and has been approved by their boards in the United States and in Canada. To old friends of Ewha this will be welcome news and to the new friends it should bring joy because of its distinctiveness and its beauty.

We are going forward in faith and continue in earnest prayer and hope that Ewha College may obtain what it needs to fulfil its mission in Korea.

Station Brevities

Hoiryung

Since the beginning of the year the Cradle Roll Department of the Church has united with the Well-Baby Clinic of the Public Health Centre and increased its numbers so as to make it necessary for the Well-Baby Clinic to meet every week instead of every other week as formerly. Five districts meet the first Thursday and the remaining two the second. One hundred and fifty babies are helped in this way. We have a volunteer worker under appointment in each district whose duty it is to visit the homes, give comfort and advice, and to enlist the mothers' cooperation in the "Better Baby Campaign." It is also her duty to bring non-Christian mothers to a knowledge of the One Great Shepherd. A birthday card is sent out to each baby on its birthday, and the mother, whether Christian or otherwise, brings the baby to church the following Sunday evening for a short birthday service during the regular service. Following this the mother drops a coin or two in the box according to its age. The service is very impressive as three or four mothers walk proudly to the front of the church with their babies nicely cleaned up for the occasion. Many new believers are brought into full membership of the church through this channel.

Seoul

The Annual celebration of the Seoul Child Welfare Union was held on May 26 and 27 at the Social Evangelistic Centre from 10 a. m. to 5 p. m. Prizes for best attendance and health were given to the winning babies at the Sung Dong church on Saturday, May 28.

Ewha Founder's Day

On Friday and Saturday evenings, May 27 and 28, the Faculty of Ewha College and Ewha Kindergarten Training School, in celebration of the 46th anniversary of the founding of the school, produced a pageant entitled "The Gateway" on the lawn of the school before large audiences each night. This production surpassed any attempted in recent years, and was greatly enjoyed by all who had the privilege of witnessing it.

The Japan Methodist Church

The Japan Methodist Church has churches or organized preaching places in 22 towns in Korea which are served by 16 pastors and 6 women evangelists. All of these places are visited by the missionary and

her co-worker. They travel 4,000 miles to visit each just once. The church in Seoul has recently added a plant for religious education. The newly rented house in Seoul which provides a home for the missionary, two Japanese Christian workers and other young women, is the center for many of meetings. Altogether 800,000 Japanese live in Korea and South Manchuria.

The Soonchun Leper Colony

This Colony, containing between 700 and 800 lepers, is owned and supported by the Mission to Lepers. The Southern Presbyterian Mission provides the management. It is located 14 miles from Soonchun and owns over 300 acres of land. Most of this is given over to farming. There are 55 stone buildings in the colony, erected entirely by the lepers with stone they cut and blasted. The church, the largest of these, is 48 by 80 feet with ten rooms in the basement for a school. They have erected 38 living cottages. For one year during the construction work we employed an expert Chinese mason and builder who was responsible for the supervision and also taught the lepers blacksmithing. The mental faculties of lepers are as good as the average and there is no reason why they should not be taught to do 90 per cent of the work necessary about a colony. We do not pay one penny for the making of clothes, for cooking, water bearers and house cleaning. All these little jobs keep the lepers busy and develop the home life—the busier the better. For food we provide rice, millet beans, and salt, all vegetables must be provided by each club and each cottage is a club. The members must work together in the preparation of garden and food. Among each group are the weak and the strong must help the weak. On the first of each month a survey is made and each club that has a neat yard, garden, etc., is given a small amount of money for meat or fish. Once a year small prizes are given to the five neatest and best kept cottages—this alike for both the men's and women's cottages. We provide kerosene for lighting and one suit of clothes apiece annually. No shoes are provided, but rewards are given for some lines of special work such as nursing, building etc., and shoes are provided from such. Medical treatment is given each leper. One can easily recognize those who have been under treatment for a few months as the normal colour soon returns after treatment.

Notes and Personals

Presbyterian Mission, South

Left on Furlough

Rev. and Mrs. W. F. Bull, of Kunsan.

Mrs. Robert Knox, of Kwangju.

Methodist Episcopal Mission, South

Left on Furlough

Miss J. Dameron, Seoul.

Rev. and Mrs. D. N. Weems, Songdo.

Methodist Episcopal Mission

Left on Furlough

Miss Louise Poiner, Pyengyang.

Miss Grace Wood, Seoul, on holiday.

Australian Presbyterian Mission

Left on Furlough

Rev. and Mrs. G. Engel, and daughter, Pyengyang.

United Church of Canada

Left on Furlough

Miss Mary Thomas, Sungjin.

Presbyterian Mission, North

Birth

To the Rev. and Mrs. O. Vaughan Chamness, a son,
Oliver Vaughan, Jr., on June 1.

Left on Furlough

Rev. and Mrs. R. C. Coen and children, Seoul.

Rev. and Mrs. H. A. Rhodes, Seoul.

Mr. and Mrs. H. T. Owens and children, Seoul.

Rev. and Mrs. A. H. Campbell and children, Kangkei.

Returned from Furlough

Miss C. McCune, Pyengyang.

Miss Lillian Ross, Kangkei.

Rev. and Mrs. W. T. Cook, Sinpin.

Y. M. C. A.

Left on Furlough

Mr. B. P. Barnhart, Seoul.

Albert Ross has returned from U. S. A. for a visit
to his parents at Syenchun.

Rev. and Mrs. John Thomas have left Korea and after
conducting evangelistic meetings in Shanghai for a
month will return to the United States.

Miss L. Doty, of the Foreign School, Pyengyang, is
visiting Australia during the summer holidays.

Cornell School for Missionaries on Furlough

The group of furlough missionaries attending the Cornell School for Missionaries (Ithica, N. Y.) wish to record their conviction of the unique value and appropriateness of the Course in relation to their work.

New vistas of opportunity have been opened, and new light has been thrown on many a difficult problem. For instance, our studies in Rural Sociology have brought us to a recognition of the vital need of such a study of Oriental rural organization in order to enable us to make our best contribution to the reconstruction of life in our fields of service.

We would urge that, wherever possible, missionaries in rural work avail themselves of this great opportunity, and we hereby place on record our appreciation of the unstinted service rendered by the College of Agriculture. No pains have been spared to make available every resource which could in any way contribute to our better equipment for Kingdom Service. Appreciation must also be expressed for the cordial interest and mutual helpfulness on the part of

the Ithaca City Churches and the Cornell United Religious work. (Extract from a letter from Mr. Burbidge, now on furlough).

Chinese Christians in Korea

On March 13th a service of unusual interest was held in the Seoul Foreign Church. This was "Chinese Sunday" and Miss Quinn had been asked to come and tell something of her work among the Chinese people in Korea. With Miss Quinn there came the Chinese pastor of the church in Seoul and some of his church members—men, women and children. The Chinese evangelist was also present. He is located in Chemulpo but travels everywhere throughout Korea, visiting the little groups of Chinese Christians. The collection amounted to two hundred yen.

There are at present five organized groups of Chinese Christians in Korea located in Seoul, Chemulpo, Fusan, Wonsan and Pyengyang. The work in each of these places is in a healthy, growing condition, although the numbers are small. The total membership for the five groups is 42 with 43 under instruction, 56 have returned to China since September 1st, owing to political disturbances in Korea last year.

ATTENTION !

	Yen
HAM Boneless (smoked) ... per lb.	.78
do do (boiled) ... do	.90
BACON do	.66
LARD do	.35
"SALAMI" Sausage do	1.20
"A" Brand Butter (freshest obtainable) do	.90
FRESH BUTTER do	.95
"MOCHA" Coffee (ground) ... do	1.20
"MEIJI" Chocolate do	1.20
"CARNATION" Salad Oil per gallon	3.00
"LE VATEL" Salad Oil per 2 gallon tin	7.00

We guarantee our goods
and your full satisfaction in them

GUSTAV SCHWARTZ & CO.,

58/2 Taheidori, Keijo
Tel. H. 2168

THE CHINESE GOSPEL BUILDING ASSOCIATION



**CONTRACTORS
ANDBUILDERS**

Foreign Style Furniture
of every description

MANAGER, K. O. WANG
26 Chong, Seoul

NORTH BRITISH & MERCANTILE INSURANCE CO. LTD

(Funds Exceed £40,000,000.)

FIRE INSURANCE : Think of replacing your clothes even ! And your Furniture !

BURGLARY INSURANCE : Small addition to Fire Insurance covers the risk of
Loss from Thieves breaking into your House.

MOTOR CAR INSURANCE : Assures the Motor Car Owner from Damages or
Claims of every description.

MOTOR CAR PERSONAL ACCIDENT INSURANCE : Indemnifies the Car Owner
in large amounts in case of Accidents while using or attending to the car.

GENERAL ACCIDENT INSURANCE : Meets the case of Accidents arising from
Whatsoever Cause (Does not include Diseases).

PERSONAL BAGGAGE INSURANCE : Insures against Loss of or Damage to your
Baggage when travelling, anywhere, in any conveyance, or in any abode.

AGENT:- H. W. DAVIDSON.

SEIDAIMON, SEOUL.

INDIVIDUAL COMMUNION SETS

We still continue to manufacture our celebrated INDIVIDUAL COMMUNION SETS in large numbers. Recently we have been able to secure a much better quality of glasses for them but the price per set remains the same to you.

THE ANNA DAVIS
INDUSTRIAL SHOPS
PYENGYANG

SEND FOR PRICE-LIST
TO ROBERT McMURTRIE
SUPERINTEDENT

Telegrams :—
"Davidson, Seoul"

H. W. DAVIDSON
SEIDAIMON, SEOUL

Telephone :—
Kokamon, No. 337

Importer and Manufacturers' Representative

"ALLSTEEL" OFFICE FURNISHINGS. Solve the Problem of :- Where to file it!

LETTER FILING CABINETS :- For Secure Recording and Ready Reference
of all Correspondence.

SAFES :- For Permanent Preservation of Important Papers.

STEEL CABINETS :- For Storage of Supplies Secure from Pilferers.

HANDY REFERENCE CABINETS :- For Easy Accessibility of Files required Daily.

ASBESTOS CEMENT SHEETS AND TILES.

Roofing Tiles :- Of the Best, for Permanent Roofs.

Ceiling and Partition Wall Sheets :- See them Erected.

School Blackboards : For large or small Requirements.

SIMMONS' BEDS. Cots, Folding Beds, Three Quarter Beds, Double Beds, Brass Beds, Cribs.
LIFE INSURANCE with the **SUN LIFE OF CANADA.**

SUMMER SEASON 1932

OUR BRANCH STORES

OPENED ON JUNE 20, 1932 AT

Wonsan Beach	...	...	Mr. M. Y. Deng
Sorai Beach	...	...	Mr. B. Y. Chang
Chidisan	...	...	Mr. W. S. Liang

FOR THE SEASON

Will Render every Possible Service to our Patrons

*At Wonsan Beach and Chidisan
our own Baker will supply Fresh Bread daily*

E. D. STEWARD & CO.,

P. O. Box No. 19, Seoul, Chosen.

Y. M. C. A. PRODUCTS

The continued growth of our business is a tribute to the Superior Quality of our Products. We are fully acquainted with the problems to be overcome in producing perfect---

Wood Furniture,

Iron Work,

Printing & Photography.

INDUSTRIAL TRAINING SHOPS

KOREAN YOUNG MEN'S CHRISTIAN ASSOCIATION

SEOUL, KOREA

ARE THE PEOPLE OF THIS GENERATION TO HEAR THE GOSPEL ?

Over 1000,000,000 of the world's population
have never heard Christ's Name or do
not know its significance.

All who are praying and working for World
Evangelization should read the Magazine

WORLD DOMINION

EDITED BY THOMAS COCHRANE

It is unique in that it gives the World View
which is essential to those who would obey the Great Command :—

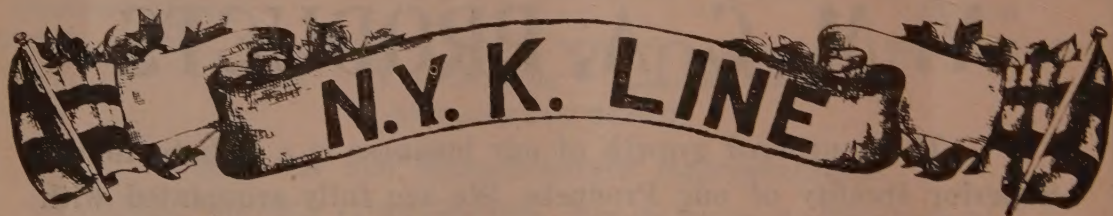
"Go ye into all the World and Preach the Gospel to every creature."

Issued quarterly.

Annual subscription 4/6 (¥ 2.50)

Full list of publications supplied on application to :—

WORLD DOMINION PRESS, FOUNDER'S LODGE,
MILDMAY PARK, LONDON, N. 1., ENGLAND.



WORLD-WIDE PASSENGER SERVICE

REGULAR SAILINGS TO :—

Europe
Australia
India
Shanghai

South America
Formosa

America
North China
South Seas
Hongkong

REDUCED ROUND TRIP AND SINGLE FARES NOW EFFECTIVE
ON ALL SERVICES

You may travel by the latest Motor Liners at no extra cost. Or you may elect to travel less ostentatiously by the universally popular second class. On the Pacific Route there are New Cabin and Tourist Cabin boats, that far surpass any old type vessels, at reduced fares.

Telegraph NEW-ILHAN SEOUL Agent in Korea

KOREA CLOTH

(Manufactured for over twenty years)

When you purchase Korea Cloth you get absolutely fast material. Every yard guaranteed. Sample cards gladly sent upon request.

KOREA HOSE

Men's hose made in cotton and silk. Women's Stockings can be had in cotton or in all-pure-silk. It pays to buy Ladies' Songdo Stockings, the kind that stand washing.

SONGDO SILK

Songdo Silk, like Korea Cloth, is dyed with the fastest dyes in existence and is 28 inches wide.

SHIRTS

Shirts are made to order from either Korea Cloth or Songdo Silk. Beautiful workmanship.

Only Indanthren Dyes are used in the manufacture of Korea Cloth and Songdo Silk.

Orders can be sent to the Salvation Army Trade Department.

NAVY BLUE SERGE

GUARANTEED NOT TO FADE
IMPORTED FROM ENGLAND
58 INCHES WIDE

No. 510.....	₩ 8.50	per yard
No. 534.....	₩ 6.25	" "
No. 8371.....	₩ 5.75	" "
No. 3638.....	₩ 6.25	" "
No. 550.....	₩ 4.75	" "

CROCKERY—PHOENIX and OTHER WARE

Made in Japan.....Send for price list

"THE KING OF LOVE"

수 당 의 왕

A Story of the Life of Jesus

Given in fifty-two Chapters In the Korean Language
20 sen per copy

THE SALVATION ARMY

PUBLISHING & SUPPLIES

Inside West Gate, Seoul

Telephone
K. 830

Furikae
Keijo 12140

昭和七年六月廿六日
昭和十年七月一日

印刷 編輯人
發行 編輯人

京城鐵路朝鮮耶穌教會
京城府仁寺洞一九四番地

英國人
美國人

王 瑪 禹

來 耳

印刷所
京城鐵路中央基督教青年會工業部印刷科印行
京城王仁洞一二八番地

文 弘 善



KONGOSAN (DIAMOND MOUNTAINS)

A ONE-DAY VISIT IS NOW POSSIBLE

A Paradise for Alpinists, Sportsmen, and Lovers of the Beautiful in Nature.

A cluster of high, rough mountains in East Central Chosen, composed of rough granite. Twelve thousand peaks rise abruptly, one behind the other, separated by deep valleys and colorful canyons through which icy mountain torrents run down.

Having been the centre of Buddhism these mountains abound in temples and monasteries.

HOTELS: { *Choanji Hotel, Inner Kongo* } OPEN MAY 1 TO OCT. 31
 { *Onseiri Hotel, Outer Kongo* }

THE RAILWAY BUREAU
GOVERNMENT-GENERAL OF CHOSEN
KEIJO, CHOSEN

明治三十八年七月八日第三種郵便物認可

(毎月一日一回發行)

發行所 京城鐵路朝鮮耶穌教會